MIDWEST COMPUTER GENEALOGISTS

NEWSLETTER

www.mcgenealogists.orgg

Volume XXV **January, 2021** **Number 1**

MISSOURI 2021 BICENTENNIAL

Missouri2021.org

August 10, 2021, will mark the two hundredth anniversary of Missouri's entry as the 24th state to enter the United States. A state with many different regional cultures, geographies, and industries, each Missouri community, county, and region has a story to tell about its people, their history, their commerce, and their culture. By celebrating the accomplishments and diversity of all these regions, we help create a better understanding of our one Missouri and the ties that bind us together.

A successful commemoration of Missouri's two hundredth year will engage all 114 counties and the City of St. Louis in a meaningful look at the Show-Me State's past, present, and future. Missourians will reflect on the events that have shaped their communities, counties, regions, and the entire State, while starting a new chapter in its unique history.

While a time of celebration, it is also a time to reflect and to build a strong future for the State, setting the course for Missouri's next 200 years.

There are a number of ways to be a part of the Missouri Bicentennial:
Stay Informed on the planning progress by signing up for email updates.
Share Feedback on the best ways to interpret and commemorate 200 years of Missouri history through the idea submission form.
Join the Conversation on social media through the Missouri 2021 Facebook page. Visit the Missouri 2021 website to learn more; MISSOURI2021.ORG.

THE PRESIDENT'S CORNER

Al Morse

When I was in high school in Rich Hill, Missouri, I mentioned to my father, Albert Frank Morse, that I had been talking to my friend, Norval Arbogast, who lived in Foster, Missouri. He replied that we were cousins. That did not mean much to me then. I saw my paternal cousins most every weekend at my grandparents house. But I have always, from time to time, thought of it. I had not even seen Norval recently until about 1991 at the Hume, Missouri Fair. He lived in Hume. I did not think of asking about our being cousins. In fact, from the John Woodfin family, I have discovered other cousins and other relatives.

John Woodfin, my second great grandfather, had 14 children. Eight were by his first wife, Hannah. When she died in 1852, John married Emily Grantham, a widow with one child. They had six children. Child number seven was Mary Elizabeth, who was my great grandmother. She married William Barton Miller and they had a daughter, Alma Dona. She was my grandmother. She married Clark Frank Morse and they had a son, Albert, my father.

The second son of John Woodfin was Jason Sherl. He married Ruth Turner in 1858, and they had three daughters. She died in 1862. The first daughter was Mary. She married James Sacre and their daughter, Mayme, was born on December 9, 1896. She married Hubert McCall. I had looked at this for a few years, I mentioned it to my wife, Dorothy, because she was from the Foster, Missouri area as was Mayme McCall. Dorothy told me that Mayme McCall was at our wedding. She had attended the church in Foster that Dorothy attended. It was at that church that we were married. She showed me one of our wedding pictures which showed where Mayme was sitting. So, I had a distant cousin at our wedding.

After the Civil War, Jason married Prudence Miller, a sister of my great grandfather, William Barton Miller. Prudence had seven daughters. This made a total of ten daughters from both wives for Jason.

Then, a son was finally born. He was named John. When people asked Jason if he was excited about the birth of a son he said that he turned cartwheels. A second son, Jason W. was born. This Jason married Ethel Sells. They had a daughter named Lily Mae. She married Joseph John Arbogast and had a son, Norval. So, Norval and I are, I believe, third cousins. I also cut a picture from the Butler, Missouri newspaper, that weekly published old pictures. That picture, from 1909, showed students standing in front of the one-room schoolhouse, Green View in Walnut Township, Bates County, Missouri. Three of them are Prudence, Red (Ray), and Mary (Mae) Woodfin. These are the three children of Jason W. and Ethel Woodfin. Unfortunately, Ethel died in 1915.

The first child born to John and Emily Woodfin was John R., who was born April 27, 1855. He married Mary J. Sells, and one of their children was a son named Virgil. Virgil married Gertrude West and they had a son, William K. (Billy), and a daughter Beverly. At a Rich Hill High School reunion in the 1990's, I saw a lady with a name tag of Madeline Woodfin. I talked to her and she said her husband was Billy, and we were probably related. She gave me their address and phone number and explained how to get to their farm, which was near where Dorothy's grandparents had lived. We stopped by and visited with them and shared memories. They had lived in Rich Hill and went to school there. I told him where I grew up. He said that is where they had lived before my father bought the house from the owner. They had to move out and rent another house. I have also looked through old yearbooks and found their pictures in them.

I also remember talking to someone, possibly at the Bates County Museum after a program, about the Woodfins. One of them had parents of Arch and Lottie Keith. Lottie was the second child of John R. and Mary Woodfin.

I did remember seeing the name Woodfin in newspapers and yearbooks, but did not think about it. I do not remember the name mentioned at all of the get-togethers we had over the years at my grandparents house. I knew that there was a Woodfin Cemetery, and my parents took us out there a time or two over the years of growing up. Dorothy and I loved to go there. I have discovered there are many relatives buried there, including many of them mentioned here in this article. The next time I go, I need to look for Mayme McCall's tombstone.

120 YEARS AGO: THE 19th CENTURY SUMMARIZED

Glynna Elliott Morse

On January 10, 1901, the editor of the Windsor, Missouri newspaper, the *Windsor Review*, printed this summary of the 19th century, in which he mentions what the century started with in the 1800s and the more modern counterparts with which they ended the century. Reflect on the changes we could mention 120 years later! We have added parenthetical statements for additional explanation and context.

_____

"The 19th Century Summarized"

This century received from its predecessors the horse; we bequeath the bicycle, the locomotive, and the motor car.
We received the goose-quill; we bequeath the typewriter.
We received the scythe; we bequeath the mowing machine.
We received the hand printing press; we bequeath the cylinder press. (In 1843, Richard Hoe invented the rotary cylinder press, a device in which type was placed on a revolving large central cylinder; the rotary or cylinder press could print many more copies faster.)
We received the painted canvass; we bequeath the lithography, photography, and colored photography.
We received the hand loom; we bequeath the cotton and woolen factory.
We received gunpowder; we bequeath lyddite. (Lyddite was a form of high explosive that could pierce armor but would not detonate immediately on contact but could be triggered by an impact fuse. It would be used widely in action in World War I.)
We received the tallow dip; we bequeath the electric lamp.

We received the galvanic battery; we bequeath the dynamo. (Dynamo was a generator, a machine for converting mechanical energy into electrical energy.) We received the flint-lock; we bequeath Maxims. (The Maxim gun was a weapon invented by Hiram Stevens Maxim in 1884; it was the first recoil-operated machine gun to be produced.)

We received the sailing ships; we bequeath the steamship.

We received the beacon signal fire; we bequeath the telephone and wireless telegraphy.

We received ordinary light; we bequeath Roentgen rays. (Conrad Roentgen discovered x-rays in 1895; xa year later, x-rays were being used as a regular part of diagnosis and therapy by the medical profession.)

BATTLE OF MILL SPRINGS

Fold 3 blogger Jenny Ashcraft this month has posted an article describing the Battle of Mill Springs (19 Han 1862) as the "first significant Civil War victory" for the Union troops.

"The battle created the first break in the Confederate defensive line that would ultimately lead to Union operations in Tennessee and Mississippi."

You can read the article here:
https://blog.fold3.com/january-19-1862-battle-of-mill-springs/

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SOME CHILDHOOD MEMORIES OF HARMONY MISSION AND BALLTOWN (LITTLE OSAGE), MISSOURI, 1837 to 1845

(Excerpts from *the Autobiography of John Milton Morris***** (circa 1885)

Editorial Notes:
The writer of this narrative was a grandson of Harmony Mission founder Rev. Nathaniel Brown Dodge, Jr. John Milton Morris was born January, 1835, probably at or near Balltown--he says on a hill of what is now Vernon County. His parents were Rev. Milton Morris and Sarah Dodge Morris.

The village of commonly referred to as Balltown or Little Osage was located on the Osage River on the western edge of Vernon County, south of present-day Rich Hill. It was settled in the 1830's by associates and relatives of the nearby Harmony Mission.)

The first recollections of my infant musings occurred on my father loading up his effects on an ox wagon, and starting for the state of Illinois. The grief being so great on my mother's parting with her relatives at Balltown, when I was about two and a half years old, that the then sad event impressed me so tenderly as ever after to have a lodgement in my little heart, never to be forgotten.

We only journeyed twenty-five or thirty miles to Deepwater, in the same county, before my father found lands so desirable as to give up the trip to Illinois; and, in two days, to locate on unsurveyed government lands, where the second recollection of my mental facilities were shocked and awakened. When near three years old, a large wild hog (just after my father's getting moved into his log cabin) came into the yard. The dog took after the hog, and the hog, making a lunge for the dog, both came to the door, and into the front part of the cabin. Being the only child in the cabin, rustling for the beds, my small legs slipped down through the truncheons of the floor, skinning both sides of one leg. And to this day, the affrighted child, scrabbling for life, cannot tell whether the scare or wound were the worse.

. . . Here my father thrived for a few years, until the hard times set in, caused by the failure of the United States bank, and sickness overtaking the family. He had entered land at $1.25 per acre that he could not sell or turn over to his creditors for the government purchase money, having borrowed $200 of my uncle, Nathanael, who the Indians killed, he was never able to pay the estate this amount, and turned over the whole place to settle the heirs' claim. Taking the fever and aug, we would all be down, not one able to help another. Thus the struggle set in, and the next three or four years at Deepwater was more like a hospital than a farmhouse.

My lot, besides having the malaria, was to be given out by a good physician, ever recovering from spotted, or typhus, fever, my mother thought to be at the point of death at the same time. My parents had, in order to eek out a mere support, to move back and forth from Little Osage to Deepwater, from Deepwater to Little Osage, where we received much of our support from my mother's people and others of the old missionary families, and much of my time was spent at my grandfather Dodge's until nine years old.

This grandparent, the Reverend Nathanael Brown Dodge, of Barre, Vermont, was sent as missionary by the American board of missions in 1820 or 1821 to the Osage Indians. He established Harmony Mission, long years ago discontinued, then near where the town of Papinsville, Missouri, now stands. When the government removed all the Osages to the Neosho river, he followed the tribes and established Boudinot mission on the Neosho river. He put out fine apple orchards at each mission, which the natives destroyed, and not a vestige of house, barn, or orchard for forty or fifty years remain.

. . . My grandmother Dodge, whose maiden name was Gale, we never remembered seeing out of humour. Always at work, always humming some tune, though she could never sing, she was good for about three ordinary women's work. Every child, severely or otherwise hurt, received the same treatment at her hands. She ran with sugar bowl in hand and applied it inwardly and outwardly for all known disease. And this medicine was very scarce, for sugar was a very scarce article in those days.

While among the relatives at Little Osage, my first labours of life began in the way of feeding stock, gathering eggs, and going on errands. During corn-planting time, at eight or nine years of age, girls and boys got from ten to twelve and a half cents per day for dropping corn, (ten cents was called a short bit, and twelve and a half cents a long bit), and men fifty cents for covering the same with a hoe.

Being sick so much, it was impossible for me to go to school much. My grandfather taught about sixty scholars, and a most excellent teacher he was. Grave, serious, always kind, we never met a man, woman, or child but reverred and loved him.

One day two French men of the American Fur Company fell out (high in standing), and one was cursing the other to an old friend; but on seeing Grandfather turning the corner of the garden fence, Shoto remarked to his friend, "George was in..." (and, seeing Grandpa turn the corner, he added) "in heaven."

During three months of my attending the school at his church, we never saw him reproove a scholar, and complete quiet and order prevailed. This school, taught in the white church belonging to my grandfather's congregation (then Presbyterian) was all the place for meeting of any kind for miles away.

When about nine years old, after getting better of my inflammatory rheumatism, most of one year was spent at my grandfather Dodge's, and my uncle, Newell, the interpreter, was at home. He was but a child when leaving Vermont. He spoke the Osage language before he was grown to manhood as well as any Osage chieftain in the nation. He took up with the habits of the Indians, and would go further, when grown, to eat a bowl of buffalo soup made by an Indian squaw than the finest dinner his mother could get him, she being an excellent cook at that. He was fairly well educated in English, and his father sent him to Andover, Indiana, to high school. He returned in a little less than one year, remarking that he had been “through college”--that he “went in at the front door and out the back door." He would step off thirty steps, split a stick about two feet long with a little slit in the top, and stick twenty-five cents in the top of the stick (in the slit, stick the other end in the ground), and take his bow and arrow, and every time he knocked the twenty-five cents out of the stick with bow and arrow, he took the money. . . . He soon had all the students' quarters that would gamble, and the professors had to send him home.

He always had money and property, gave away more than anyone in that country, and, like Victor Hugo, died more lamented by the poor than any man in that part of Missouri. His religion was that of the Indian, and my father used to say that Father Dodge went out to Christianize the Indians, and made Indians of his two younger boys, who were children when he came from Vermont. At any rate, the older stock, when he left Vermont, were all the most respectable, married, and Christian people of the land, and so remained. But the younger boys took up in great measure with the habits of the Indians and the traders on the frontier.

My father, when getting over the aug to some extent at Deepwater, rented land of Dr. Reckwa [Requa] (an old missionary of former years) at Double Branch, Missouri. The doctor was a practicing physician, Presbyterian preacher, and a farmer, a very fine man, and doctored us for nothing. During this summer, being at home most of the time, the first sad grief of death visited our home, the sixth child, a very bright, handsome babe of six weeks old, took the krupp *[sic.],* and in three or four days breathed its last. We well-remembered the throng that gathered at our house, it seemed all the neighbourhood were out, and at the burial, not a preacher offered a word, and there were three standing there, and why not, we cannot tell to this day, but just before lowering the angel form into the grave, a Presbyterian deacon of Dr. Reckwa's

church, and a nephew of the doctor's, stepped forward. . . . But be it said, in all human probability, not one of those three or four ministers present could have done so well in an address on this occasion as good, honest George Reckwa (as he was called) had done.

. . . In the fall, when ten years old, the damp weather brought back the inflammatory rheumatism. My parents being very poor, it was thought best to send me to my uncle, Leonard Dodge's, to be doctored, he being the most eminent physician of that country. Having to be pretty well on leaving Dr. Reckwa's at Double-Branch for Little-Osage. On arriving at my uncle's, he took me to his quiet country home, one mile and a half from the trading post that Cecil Ball had established to trade with the Osage Indians, who had the only store in the whole country and the little village gristmill and blacksmith shop, which afterwards took the name of Balltown.

He set me to feeding cattle, husking corn, and running general errand jobs on his farm. But nothing escaped my eyes, and on the return of the doctor to his home the next day, he brought a roll of red flannel, and my aunt went to cutting it up. Before she had made up the red flannel, the doctor brought home a roll of what they called full cloth, and my aunt, although a cultured lady, tacked that heavy roll of full cloth. But of nights, she would take up her knitting, which looked to be men's socks, with long legs ribbed.

After this had went on for a week or two, it seemed to me the doctor must soon begin to give me medicine. But being averse to taking medicine, having had a great deal of that to do, and my stomach quite weak, this part of the neglect did not worry me. One morning, after noting all this preamble, the doctor took me with him as he went his daily rounds to see his patients as far as Ball's store, and said to Mr. Ball, "I want you to make or pick out this boy a pair of boots that will turn water." He got me a seal skin cap, and what we called then a comfort, or what we now call a scarf, to wear around the neck. And some way or other, the next morning, the mystery of the whole matter was divulged by an under-shirt and a pair of drawers being laid on a chair, made of red flannel, a pair of long-legged ribbed men's socks, a pair of full cloth pants, and round about (or a blouse) of the same full cloth we had formerly seen. The seal skin cap, scarf, and boots set by the chair when the doctor said to me, "Put them on, and never do you let me see you get your feet wet!" They were put on, and that was all the medicine taken for inflammatory rheumatism.

The doctor sent me with Old Lucy, an old colored woman, to have the stock corn on a cart with a yoke of oxen (to feed forty to sixty head of cattle), and a much more busy winter we cannot recall in our boyhood days.

*Source: John Milton Morris' manuscript is housed in the microfilm collection of the University of California Berkeley Library as *John M. Morris Diary and Autobiography, 1885-1906* It was transcribed and published online by his grandson, Chaumont Devin, circa 2005, as *The Autobiography of John Milton Morris.* (Submitted by Julia Morse.)

RESOURCES FOR YOUR GENEALOGY SEARCH (AND A BIT MORE)

Julia Morse

Scottish Ancestry Search Tips
https://www.amyjohnsoncrow.com/tips-to-find-your-scottish-ancestors text and audio)
Amy Johnson Crow of "Generations Café Podcast" provides this webpage and 12-minute audio of a talk with Scottish Genealogy research expert Tina Beaird of Tamarack Genealogy (https://tamarackgenealogy.com/index.html). In the talk, we learn about:
(1) Scottish Clan and Surname maps
(2) Distinct time periods of immigration which can point to usual homeland regions and reasons for immigration
(3) Old Parochial Registers (OPR or "Old Parish Registers"), the church records which provide documents before Scotland began civil registration in 1855. Indexes to these are available in the free FamilySearch.org catalog, though you may have to visit your regional Family Search History Center or pay-per-view at www.scotlandspeople.gov.uk to view register images.

Trace Your Family Tree for Free Online: 5 Step Process
by Constance Knox of GenealogyTV.org
https://youtu.be/V3t2xwY7zVE (18 min. video)
This video presents a strategic approach to maximizing the use of free tools and records offered by FamilySearch.com, Ancestry.com, MyHeritage, and FindMyPast. The presentation is suited for beginning researchers, but I learned some things about these resources that I did not know before. The strategy suggests a more structured and efficient process than even veteran researchers may have considered. Here are the highlights:

Step 1: Build your family tree on Ancestry using a free guest account (unlimited, no cost--not the same as a free trial).

Step 2: Talk to your family about your family history. Fill out the blanks in your tree. Collect documents and records. Fill this data into your free Ancestry tree.

Step 3: Research the World Tree on FamilySearch.org. Remember that this is built by ordinary people and may have errors, but it is useful to find clues.

Step 4: Search out and compile records from your own collection and free online resources:
birth, marriage, death (often free on FamilySearch, evidence of death from FindAGrave or BillionGraves); census (FamilySearch.org, Census.gov, Ancestry, MyHeritage, other online genealogy services); military; Bible/Baptismal records; residence/city records (check city directories available at FamilySearch.org [or Archive.org]; obituaries and burial (newspapers at ChroniclingAmerica).
Step 5: Use Social Media for genealogy surname groups and genealogy groups. Uses these to share family stories and memories. (Make sure you save to your computer as well.)

Bonus Steps: Use the free trial subscriptions (after you have made a list of documents that require subscription access). Download these records to your computer so you have them if you cancel your subscription You can download your free access Ancestry tree as a GEDCOM file, which you can then upload to other free sites.

Insight into Everyday Life for our 18th Century Ancestors
https://www.youtu.be.com/user/jastownsendandson/playlists
When it comes time to take a break on these dark winter nights, I have been enjoying selections from the huge library of videos on 18th Century life provided by the **YouTube channel "Townsends"** (a.k.a. Jas. Townsend & Sons). Content is varied, often demonstrating the experience of authentic reenactment. 18th century cooking videos are their most popular, showcasing food prepared and cooked with accurate 18th century cooking utensils, fires, stoves, and ovens. They built a burnt-out-log canoe to experience frontier travel. In 2020 they researched and visited the oldest log cabins still in existence in the U.S. and then built their own, using authentic tools and methods. Some of the video segments feature works of art and journal narratives from the era which share perspectives into life of the times. Jas. Townsend & Sons brings sound research of the time period, incorporating nearly 50 years of experience from their retail catalog business, sourcing and manufacturing reproduction clothing and personal items for historical reenactors, living history and historical sites, as well as for motion picture, television, and theatre production.

Mrs. Martha Washington Answers Your Questions
https://youtu.be/N8HTVVEvHeM (30 min. video)
From George Washington's Mount Vernon YouTube Channel, Mrs. Martha Washington (reenactor) answers viewer questions about everyday family life at Mount Vernon. Well done and engaging! Worth the watch.

GONE BUT NOT FORGOTTEN MISSOURI PIONEERS

Marjorie Slavens

I have not looked at this site for many years. My mother, Mildred Welty Slavens, placed some of our ancestors on this site, but I had not thought about it recently until I looked at the Missouri Bicentennial site. So far as we know, none of our ancestors were living in Missouri at the time it became a state in 1821, but many of them came before 1890 and would qualify for this site.

The ancestors of my mother, Mildred Marie Welty Slavens, the Eppright, Meadows, Kerrs, Heapes, and Tefertillers, were "Missouri pioneers" who came to this state before 1890. The families of my father, Ralph Westmeier Slavens, the Slavens, Parks, Lunsfords, Yantis, McFarlands, and Heslers, also came to Missouri before 1890.

Peter Welty and Michael Miller emigrated from Germany in 1727 and established themselves in Lancaster, now York, County. Peter's family first went to Ohio, but my great grandfather, Henry Welty came to Jasper County around 1867 following his service in the Union Army.

We do not know which Eppright was our immigrant. Around 1840, Jonathan Eppright, who was born in Maryland in 1812, and his wife, Edy Meadows from Indiana, came to Jasper County, Missouri. Their second son, George, was the first white child born in Duval Township of Jasper County in 1842. His sister, Catharine Mary Eppright, was born in 1848. She married Henry Welty, her teacher, in 1870; my mother was their granddaughter.

Jonathan Eppright's parents, Jacob Eppright and Catharine Wolf took their family from Maryland to Tennessee and settled in Johnson County, Missouri around 1840. Their son, Jonathan had left the family to live in Indiana, where he met and married Edy Meadows shortly before they moved to Crawford and Jasper County, Missouri.

John Kerr's family settled first in Lancaster County and settled in Washington County, Pennsylvania before the Revolutionary War. Although some of the family remained in Washington County, John and his wife, Susan first moved to Ohio and then to Illinois.John and his third wife, Elizabeth Crawford, moved to Cherokee County, Kansas in 1865 and to Jasper County, Missouri in 1870. Their son, Charles (1863-1962), married Elzina (Ella) Heape and lived in Missouri and New Mexico. After her death, he returned in 1895 to Missouri.

Robert Heape emigrated from England to Maryland His second son, John Chalk Heape, first moved to Ohio and then to Indiana. After their divorce, his first wife, Martha Allen Heape and their children moved to Perry County, Illinois. Their son Thomas and his son James, moved to Kansas following the Civil War, and James' daughter Ella, married Charles Kerr there.

George and Emily WalkerTefertiller moved from North Carolina and Tennessee to Perry County, Illinois. Their daughter, Derrinda, married James Heape and moved to Texas, Kansas, and then to Oklahoma. George and Emily moved to Dade County, Missouri following the Civil War.

John Slaven of Ireland and Elizabeth Stewart from Scotland came to this country before 1750. They first settled in Delaware but moved to Virginia, where all of their children were born. Their son, Reuben, moved to Ohio, and his son John and his second wife, Rebecca Meade Brace Crull Slavens, moved to Henry County, Missouri around 1835. His son, George Washington Slavens, married Nancy Jane Parks, whose family came to Henry County around 1820. She was the daughter of William Parks and Susan Parks, whose Parks families came to Missouri from Kentucky in the 1820s with their Lunsford and Yantis spouses. John Reuben Slavens, son of George and Nancy Parks, married Laura Martin Hesler, whose father, Martin Hesler came from Kentucky around 1860. Her mother, Susan Hill McFarland Hesler Parks, was the daughter of James McFarland and Nancy Peters,; James family came from North Carolina and Tennessee to Cooper County, Missouri around 1818. They moved to Henry County around 1856.

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